September 18
1941

Millennial Star

NEPHI BREAKS HIS BOW

Vol. 103, No. 38 Thursday, September 18, 1941

POETRY

LIFE

Once more the world's in chaos
And Satan seems supreme,
But we, as Saints, don't worry
For life is not a dream—
It's meeting stern realities
With courage—do or die—
It's honesty of purpose
Not shirking 'neath a lie.

It's living as our Saviour
Humble, staunch and true,
It's showing by example
What the Gospel's done for you,
It's passing on your knowledge
To some hungry soul,
Who's thirsting for the righteousness
That you have made your goal.

It's developing your character.
Your testimony, too,
No matter what you come against
The Lord will see you through;
Without the scars of battle
Life would not mean a thing.
So be on active service
For Jesus Christ, your King.

—Sister Gladys Quayle.
Newcastle District.

THOUGHT FOR THE WEEK:

A Christian is a person who is Christlike.
No one can quarrel with this description.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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JAMES P. HILL

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For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

For we hear that there are some which walk among you disorderly, working not at all, but are busy bodies.

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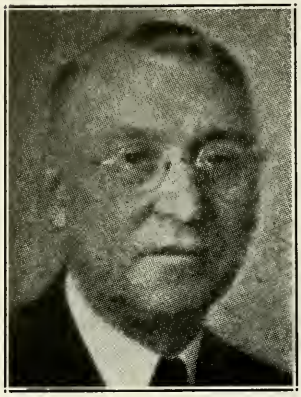
THIS WEEK'S COVER

ONE of the many incidents in the Nephite record indicating the supreme faith in God that the young son of the venerable prophet Lehi frequently manifested. This, in spite of the fact that his elder brothers were ready to deny their testimony and return unto their home and even threatened their brother with bodily harm through their lack of confidence in the direction of the Lord. Upon this particular occasion, even Lehi himself inclined to murmur but the faith of the youth survived and proved the worth of the God who inspired it.

Peace And Successful Living

By Elder Albert E. Bowen
Of the Council of the Twelve

From an Address at 111th Annual Conference, April 5th, 1941



Elder Albert E. Bowen

THE teachings of Jesus, with the testimonies of the prophets concerning Him and concerning His death and resurrection, constitute the Gospel message. That is a universal message, not limited to any time nor to any people, but applicable to all peoples of all times. It purports to lay down correct principles of living life in mortality, upon which in turn depends man's condition of living in immortality. In short, it becomes the law of life valid for time and for eternity. In that view it must be regarded as the embodiment of absolute human and spiritual values, not subject to alteration with the aberrations of changing times, nor to variations with the vagrant shiftings of prevailing opinion.

Those courses of behaviour which harmonize with and conform to absolute spiritual values must be eternally right just as their opposites must be eternally wrong. Between the two there is undying conflict. They cannot accommodadte themselves one to the other. If it were attempted to make adjustments between them by having each yield something to the other you might succeed in tempering the wrong, but what you had left would not be the right. It could at best be right debased by an admixture of wrong, a counterfeit.

FUNDAMENTALS MUST REMAIN UNALTERED

The Church as the teacher and interpreter of the Gospel message cannot countenance any dilution. There may be new techniques of exposition, improved approaches, expanding understanding of interpretation and application and even a weeding out of extraneous accretions which have fastened themselves upon the basic principles, but in the fundamentals of the message itself there can be no alterations. Wherever the majority opinion may for the moment lie, or however the conflict may swirl and lash about it, the eternal right must still stand unshaken and unmoved as the fixed base to which men may with assurance and safety anchor their lives. That which is right does not become wrong merely because it may be deserted by the majority, neither does that which is wrong today become right tomorrow by the chance circumstance that it has won the approval or been adopted by overwhelmingly predominant numbers. Principles cannot be changed by nor accommodate themselves to the vagaries of popular sentiment.

TODAY'S TEST OF GOSPEL MESSAGE

If, as I have already said, the Gospel message has, as in the very nature of the case it must have, a universality of application, without limit as to time or locality or people, then it must have in it a specific cure for the ills of every age. In all circumstances, in every time we should, if it fills the requirements of its claim, be able to turn to it and find a direction suited to the needs of the hour. For it is not divorced from life, but, on the contrary, is concerned solely with the lives of men and so must instruct and fortify them for life's requirements. Let us consider whether it meets that test as related to the conditions of today.

The mischief against which there is presently the most insistent complaint is the reign of violence with its train of accompanying evils. This grows out of the arrogance and egotism of rulers and leaders who seek to establish their supremacy at whatever cost, and without regard to consequences to humanity at large or to nations or individuals in particular. The Gospel message on the contrary admonishes men to humility.

"Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

"But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

"For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

"But he that is greatest among you, shall be your servant."

HUMILITY WOULD WIPE OUT VIOLENCE

Let these sayings characterize the desires of men and oppression would vanish away. There is no nation today whose leaders would not be immeasurably benefited by a lesson in humility.

One of the results of a reign of violence is the denial of justice, but justice is a cardinal part of the Gospel law.

"What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

In any land where the law prevailed there could never be the plundering, the robbing, the despoiling and the murdering that invariably accompany the rule of force. I have spent a large part of my mature life in dealing with and trying to adjust people's disputes. I have learned that there would be very little trouble between men in this world if only every one wanted to do about what is right—to be fair and just. The trouble grows out of the unjust advantage taken of situations which throw unfair opportunities into the hands of those who are willing to exploit them. The discouraging part about it lies in the difficulty of getting reciprocal willingness among disputants to yield to the principles of fairness. As one may be disposed to yield the other increases already unjust demands. But that has nothing to do with the existence of the principle about which we are just now inquiring. It only signifies rejection of the message.

WAR NEVER ENDS WAR

Another evil consequence of the rule of force is that it begets reprisals, which lead to interminable conflicts. We are all familiar with the feuds of families and clans and the wars of tongs carrying down through long generations. The victim of a wrong suffered or a grievance borne waits the day of revenge and then takes it with interest compounded. The new sufferer in turn retaliates when a change of fortune favours him and so the mischief endlessly spirals.

"Vengeance is mine, saith the Lord." Its exercise cannot safely be left to mortals. In nothing is the futility of war more surely revealed than in the inevitable consequence of reprisals. The victor despoils the vanquished. The latter, with an undimmed memory, waits the day of retribution and when the time of reckoning comes takes back what was before lost, with something more besides, thus sowing the seed of a future war. Seemingly the memory of nations is long; they never forget, and war never ends war.

And how useless it all is. Instead of reprisals or vengeance, the Gospel message teaches forgiveness and peace.

"Let not the sun go down upon thy wrath.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

"For if ye forgive men their trespasses, your heavenly Father will also forgive you.

"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

The final resort of a nation which seeks to impose its unbridled will upon others is war. War is always evil. It has always been so and never can be anything else.

WARS SETTLE NOTHING

If you read your Hebrew scriptures you will see that the destructions which befell the people were heralded by wars and slaughters. War was the scourge by which the land was devastated as told in the Book of Mormon story. And when Jesus was describing to His disciples the sorrows and tribulations which were to be so terrible that except they should be cut short there should no flesh be saved, promiment among the terrors were wars—nation rising against nation and kingdom against kingdom.

A war of defence may be justifiable. It may be the only means of saving from utter extinction those institutions and sanctions through which the ways of peace by conversion to a better way may be implemented. But so far as any lasting, enduring results are concerned, wars themselves settle nothing. It is their history that the settlements imposed at the close of one contain the seeds of another to follow.

But I need not pursue the point. The thesis I laid down at the beginning, namely, the Gospel message is universal and has in it, all the necessary curative agents for the ills of the

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Unto Every Creature

By Brother Joseph Betteridge
Of Nottingham District

SHORTLY after their ordination to the Lesser, or Aaronic Priesthood, Joseph Smith and Oliver Cowdery were visited by the presiding Apostles of old, Peter, James and John, who conferred upon them the Melchizedek Priesthood, and ordained them to the Holy Apostleship. In Doctrine and Covenants 65: 2, we read: "The Keys of the Kingdom of God have been committed unto man on the earth, and from thence shall the Gospel roll forth until it has filled the whole earth." By this we may see that the bearers of the Priesthood have a sacred charge committed unto them to carry the Gospel unto all people. If they fail in their duty the Lord will require the blood of the wicked at their hands.—Ezekiel 3: 18.

It had been foretold also, in 2 Nephi 30: 3-6, that the Gospel should be taken to the remnant of the seed of Nephi, meaning the American Indians. A revelation was given in 1830 in which Oliver Cowdery, Peter Whitmer, Parley P. Pratt and Ziba Peterson were called on a Mission to the Lamanites. They arrived at Independence, Missouri, in mid-winter, crossed the frontier and entered the reservation occupied by the Shawnees and the Delaware Indians. The Chief of the Delawares called together some forty chief men of his people, and to these Oliver Cowdery delivered an address concerning their forefathers and the dealings of the Lord with them. The Indian Chief replied, expressing his thanks to the Missionaries, and saying that although hard pressed they would build a council house and meet together, and let the Missionaries teach them more concerning the book of their fathers, and the will of the Great Spirit. The interest awakened in the Indians, however, aroused the jealousy of sectarian missionaries who were working among this tribe. They falsely charged the Elders with disturbing the peace, and through their influence with Indian agents, secured the banishment of the Mormon Mission from the reservation. Thus ended the first Mission to the Lamanites.

The Gospel was introduced into Great Britain by Heber C. Kimball, accompanied by Orson Hyde, Willard Richards and Joseph Fielding. They arrived in Liverpool on July 20th, 1837, on board the "Garrick." Through the inspiration of the Lord, the Gospel was first preached in Preston, Lancashire, where Vauxhall Chapel was secured in which to preach, July 27th, 1837. Samuel Mulliner and Alexander Wright were the first Latter-day Saint Missionaries to Scotland, arriving in Glasgow December 20th, 1839. On July 28th, 1840, Elder John Taylor preached the first Gospel Sermon in Ireland at a village known as Newry, thirty miles south of Belfast.

The Gospel was introduced into France in 1850, by Elder John Taylor; into Italy in 1850, by Elder Lorenzo Snow; into Scandinavia in 1850, by Elder Erastus Snow; into Japan 24th July, 1901, by President Heber J. Grant; into South America in 1925, by Elder Melvin J. Ballard, who was accompanied by Elders Rulon S. Wells and Ray L. Pratt. The Pacific Islands

Mission was opened in 1844 by Elder Noah Rogers and others. The Gospel has also been preached in Germany, Gibraltar, Australia, Austria, South Africa, Malta, Finland, Mexico and many other countries.

On January 19th, 1841, the Word of the Lord came unto the Saints, instructing them to make the Gospel known to Kings, to the President-Elect and to all nations.—Doctrine and Covenants 124: 1-14. In 1842 the Book of Mormon was sent to the Royal Palace in London. Concerning this, the following appears in the Biography of Lorenzo Snow, by Eliza R. Snow, page 63: "Before leaving London, Elder Lorenzo Snow presented to Her Majesty Queen Victoria, and His Royal Highness Prince Albert, through the politeness of Sir Henry Wheatly, two neatly bound copies of the Book of Mormon, which had been donated by President Brigham Young for the purpose, and left in the care of Elder Snow for that purpose." When the Danish version of the Book of Mormon was translated, Elder Erastus Snow sent a deputation to King Frederick VII, presenting him with a copy of the Book of Mormon and a newly printed tract. On January 29th, 1853, Elders Orson Spencer and Jacob Houtz addressed a communication to His Excellency Von Raumer, to secure an audience before King Frederic Wilhelm VII. Shortly after they received an order from the Prefect of Police to appear before him, and they were ordered to leave Prussia the next day. Towards the end of the King's life the Prussian Government was distrusted at home and discredited abroad. On September 22nd, 1897, King Oscar II of Norway and Sweden was presented with a copy of the Book of Mormon in a casket made of Utah Onyx, by Elder J. M. Sjodahl.

The Book of Mormon was one of the means employed in teaching the Gospel. The first foreign version published was the Danish. This translation was made by Elder P. O. Hansen, and carefully revised by Elder Erastus Snow in 1850, and in 1851 two thousand copies were printed in Copenhagen. In 1852 a French version was published in Paris by Elder John Taylor; an Italian by Elder Lorenzo Snow in London; a German in Hamburg by Elders John Taylor and G. Parker Dykes; and a Welsh by Elder John Davies at Merthyr Tydfil. A Hawaiin translation was published in San Francisco by Elder George Q. Cannon in 1855. A Swedish version was published by August W. Carlson in Copenhagen in 1878; a Spanish under the direction of Elder Moses Thatcher in Salt Lake City in 1886; a Maori in Auckland, New Zealand, in 1889; a Dutch by Elder J. W. F. Volker in Amsterdam in 1890; Samoan in Salt Lake City in 1904; a Turkish, under the direction of Elder F. F. Hintz in New York in 1906; a Japanese in Tokyo in 1919. A translation into Hebrew was completed in 1922 by Brother Henry Miller in Salt Lake City: this has not yet been published.

(It has also been translated into the Russian language by Elder Andre K Anastasiou but is hitherto unpublished.—Editor.)

The Gospel is being preached in all the world and, as testified in Doctrine and Covenants 58: 64: "It must be preached unto every creature"; also in Doctrine and Covenants 84: 87: "To reprove the world of all their unrighteous deeds, and teach

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READER'S POETRY . . . . . .

EVACUATED BABY

Evacuated baby,
With tears upon your cheek;
And little sob-wracked body
Although now fast asleep.

I helped you with your prayer dear,
Ere tucking you in bed,
You tremblingly whispered
"Dod bless Mum"
And bowed your darling head.

Somewhere a lonely Mother
Has bravely sent you forth;
To save her darling's life or limb
From German holacaust.

"Whatsoe'er," the Saviour said,
"To little one's ye've done;
Ye've done it unto Me—"
God, help me serve this little one.

The above poem was written by Sister Eva Salway, who now resides in Canada, but was an active member of the Church in this Country during the last war. She is the Mother of Brother Harold Salway, serving with Canadian Forces in this Country today.

A SOLDIER'S MORNING PRAYER

Dear God, give me strength
To work this day;
Teach me, O Lord,
To sing and praise Thy works;
Have faith in Thy love,
And humbly say—
Thy Will Be Done.

—Brother J. L. A. Soper,
Serving in the R.A.S.C., written after being on telephone orderly duty all night.

The Latter-Day Saints' "Millennial Star"

THURSDAY, SEPTEMBER 18, 1941

EDITORIALS

That Which Helps

DISCUSSING with someone recently, ambition, and the desire to progress in one's work, the statement was made that a great many people are content to do just enough to suffice that their given task be accomplished and not bother further. In common language, just enough to "get by." It is very true, and in fact, could be amplified by adding that there is also a large number of folk who deceive themselves into believing that, since in some occupations promotion is automatic, as one's period of service increases, "enough to satisfy one's superior" is all that is required. Up to a certain point this may be true too, since so many seem to satisfy the conditions, and reach (or scrape through to) the set standard. For he, however, who would ascend the pinnacle, something else is required. What can that be defined as?

My fellow conversationalist put it very simply but very effectively. It consists, he said, of "doing a little extra."

Men who have achieved key positions in the world, have not reached such heights by merely complying with the regulation operation. They have gone far beyond that stage and have given their minds to the improvement of existing conditions and often in the face of stern opposition they have persisted with what they have felt to be a right movement, until, through sheer doggedness, they have won through, for the benefit of thousands. So often has good, sound, logical reasoning been peremptorily brushed aside, because the rank and station of he who made the suggestion did not allow "of such presumption." Too often has jealousy, pride of office, and consequent envy, prevented the institution of an arrangement which would facilitate the work in hand to a remarkable extent. Remarks have been passed indicating that this young upstart has presented some new fangled notion which age and experience forbid even the examination.

It takes a good man to face and rise above this attitude and only sublime faith and energetic persistence have sometimes won through to introduce to ever progressive man some new advancing step. Many have unfortunately succumbed to overbearing and bigoted authority with the result that

humanity has lost something valuable—for a time. The birth of the new idea is but delayed temporarily though since truth and the product of right thinking must rise eventually above the conservatve conceptions of a too regulated thinking system. The man who suggested the alteration of the clocks to extend the hours of light at evening time was, years ago, almost ridiculed. Today, though he is dead, the product of that man's brain, the "little extra thinking" that he did, is somewhat of a boon to man, particularly these last two years when it has done so much to help defeat the aggressors murderous plans.

"Doing a little extra" in connection with one's work comes of being interested in what one is doing. "A job that is worth doing is worth doing well," is an oft repeated adage and an excellent maxim. "Just keeping up to scratch" will not always fill the bill. Times come upon us when conditions are aggravated and need something more that ordinary effort to allay the down-tearing effect. Then it is, when the "willing to do a bit more" people command, and the "jog-alongs" obey.

I am reminded of that anecdote, referred to many times in some form or another, one of whose many versions is as follows:

A traveller encountered a large number of men labouring on what was apparently the foundations of what was to be a great and noble edifice. To one he said, "What are you doing, friend?" The worker, stating his remuneration, replied, "I am working for —per week." Of another the traveller enquired in the same manner and the labourer answered, "I am waiting for something better to turn up." A third worker answered, "We are building a cathedral." A noble remark! He had his eye fixed on the future and his mind envisaged the magnificent structure that was to be, and because of that, though his labour alone was entirely insufficient to complete the work, the "little extra" was going into his operation.

I stood on the steps of St Paul's Cathedral one day looking back through its open portals in admiring wonder at that inspiring array of arcs and semi-circles and curves arranged in such geometrical perfection in its magnificent interior, and a man who stood by me, the same contemplative admiration affecting him evidently, remarked, "It beats me how a man could ever conceive such beauty." A true sentiment, honestly expressed. Christopher Wren put a "little extra" into this job I feel.

The call today is for a "little extra" all the time to cope with prevailing exigencies, and he who stolidly sets his chin and says "I am doing all that is required of me" would do well to review the situation and see if it be not possible to improve his output by increasing his personal effort; and if a "tearer downer" comes along inciting you "not to bother, no one will think any the better of you for what your doing" remember that the satisfaction gained from "Something attempted, something done" cannot be measured in terms of intrinsic value and is, in fact, to term it correctly, indescribable.

EDITOR

For The Young Folk

THE BOY WHO WAS WISER THAN HIS KING

DO you know about the Word of Wisdom? It is a commandment which has been revealed to our Church in modern times through the Prophet Joseph Smith. It teaches us to eat good wholesome food, and not to take harmful foods into our bodies, such as tea, coffee, tobacco and alcoholic drinks. Many people do not know, though, that the people who lived in Jerusalem hundreds of years ago also had a word of wisdom. Here is the story of a boy who was wise enough to eat only the foods which would make him big and strong.

Once upon a time the King of Babylon went to war against Jerusalem, and overcome that country. Now the King spoke unto his chief steward, telling him to bring some of the finest and strongest children from the conquered land, to live in the palace and be taught in the learning of the Chaldeans. He wanted them to grow strong, so he ordered them to eat the royal meat, and drink the royal wine.

Amongst the children who were chosen were four boys called Daniel, Hanahiah, Mishael and Azariah. So that they could have royal names, the King called them Belteshazzar, Shadrach, Meshach and Abednego. Daniel was a very wise boy, and had always been fed on the plainest of foods in his mother's house, so he asked the chief steward of the King if he might still drink water instead of wine, and eat plain food instead of meat. The steward was afraid, at first, to do as the boy asked, thinking that the King would be displeased. Daniel, however, asked if he and his brothers could have the plain food for just ten days, and then be compared with the children who were living on meat and wine. The steward did this, and at the end of ten days it could be plainly seen that Daniel and his brothers looked much better and were much more healthy than the other boys.

When the King heard of the handsome boy who had the courage to eat the food which he knew was best, he commanded him to come into his presence. He then decreed that all the princes in the palace should live on the same plain food as Daniel and the other three boys. Daniel grew up to be a very strong man, and became a great prophet of the Lord.

—E. M. B.

★

ANSWER TO LAST WEEK'S "WHAT AM I?":

STAR.

★

PERSONAL.

GRAHAM—A son was born to Sister Mary (Gardner) Graham, late of Liverpool and Salt Lake City, on July 17th, 1941. She is the wife of James J. Graham and resides at 794 East 4th. South Boston, Mass., U.S.A.

Home Missionaries

NOW that the Annual District Conferences are over we must settle down to accomplish the tasks and the projects and take heed of the counsel and advice given us. This year's Conferences will long be remembered for the splendid attendance, preparation of those who took part, and the unusual out-pouring of the Spirit of God.

The outstanding feature of all the annual Conferences has been the enthusiastic response to the call for Home Missionaries. Beginning with five Home Missionaries set apart at the Belfast Conference, every other District responded to the call with joy and readiness.

Mission and District Presidents went almost without food setting apart Home Missionaries between the Conference sessions. The hands that were lifted up presented a sight in almost every Conference that will for ever live in memory. Birmingham contributed 45 Home Missionaries, Bristol 11, Hull 15, Leeds 44, Liverpool 23, London 75, Newcastle 20, Manchester 25, Nottingham 22, Sheffield 34, Scottish 20, Welsh 9, and Norwich yet to report.

Members from the age of 15 to 65, including District and Branch Presidents and Counsellors, and even two or three faithful friends, are in the ranks of Home Missionaries.

Reports are coming to the Mission Office in ever increasing numbers, piling up a record of sacrifice, devotion and faith promoting experiences.

358 Home Missionaries have been set apart for the sacred work in the Branches of the British Mission. Each one has received a letter of appointment; each one's record is kept in the Mission Office. Here are some extracts from the weekly reports. More will follow.

"I have enjoyed the work very much. I am new to it, but will do better when I get into the way of it. I have a baby nearly a year old, too, but I know I shall be blessed in the work."—Mrs. F. Watson, Batley Branch, 11 hours tracting in one week.

"170 tracts distributed."—Agnes S. Bentley, Nelson Branch.

"18 hours spent with a sick Sister of our Branch."—Mrs. Muriel Ianson-Holton, Doncaster Branch; 29 hours in one week.

" "Sold two 'Voice of Warning'; gave one. Sold one 'Triple Combination,' and two pamphlets."—Brother C. Hartley, Wigan Branch; 7 hours in one week.

"1½ hours spent with one friend. The whole household took part in singing our hymns . . . a nice feeling was apparent."—Brother F. F. Birkhead, Barnsley Branch.

"Visited inactive member who was very pleased we had gone to see her. Has promised to come back. Genealogy and the Gospel discussed. Visited sick friend; she is getting better; promised renewal of 'Star'."—Sister Amelia Ransom, Hull Branch; 7½ hours in a week.

"My father and I visited two Sisters. We had a really good chat with them about the Church. On leaving they requested us to take their tithing and promised to come to the meetings after the holidays."—Fred Laycock, Snr. and Jnr., Leeds Branch.

"The first inactive member we visited gave us a definite 'No' to our invitation. The second member gave us cordial invitation and promised to come back."—Elsie Davis, Bradford Branch.

"We went to administer to two Sisters, also to two non-members. One little boy—non-member—was restored to full health next day; suspected illness, tubular tuberculosis."—Pres. Herbert Walker, Leeds District; 10½ hrs.

But a more perfect record of all your deeds is being kept by the Recording Angel. —PRESIDENT A. K. ANASTASIOU.

M.I.A.

Story Telling

Lesson One

THE STORY AND THE STORY-TELLER

"ALL the world loves a good story. Story telling is one of the useful arts. To those who appreciate its value and uses, it may become a fine art."

"Tell me a story" is one of the first requests of childish lips and this eagerness for stories is manifested in every period of life, even to old age. Whenever a tale is to be told, in whatever assembly, eyes light up and postures assume an eager attitude. Child, youth or adult—we are all captivated by this delightful pastime.

From the beginning of history the power of the story to arouse interest has been recognized and the art of story telling developed.

A story is either true or fictitious. If it is true, the skill of the writer lies in recounting actual facts in an artistic way. If it is a piece of fiction, it is artistic or otherwise, according to the genius of the writer. The truly great stories which have been written through all the periods of the world's history constitute one of the chief contributions to literature.

Stories are long or short. In the former we revel in a world of people and experiences which may carry us to many lands and cover long periods of time. Such are the stories of Dickens, Scott, George Eliot, Hawthorne, and a host of other writers known the world over. These, however, because of their array of characters and incidents obviously are not suitable, at least in their entirety, for re-telling in a brief period. The short story, on the other hand, with its one or two incidents and few characters, is the type for this purpose. Such writers as Poe, O. Henry, Van Dyke, Eugene Field, Francis H. Burnett, Tolstoi, Maupassant, Brete Harte, as well as many of our local writers, provide a wealth of material from which to draw.

What a field, then, is open for him who would develop the art of story telling! Choice literature on every hand beckons him. All that he needs is the desire to recreate and to give to others the message which has captured him. If he had this desire, coupled with the will to presevere, he cannot but succeed. Just as the musician either vocally or upon the instrument interprets the message of the composer and the actor through his dramatic art, that of the playwright, so may the story teller interpret the message of the man of letters.

And as in the case of all effort, he is benefited every step of the way. His love for the beauty of the spoken word is cultivated, his finer emotions are developed, his vocabulary is increased, his power of concentration deepened.

"The story teller must be an artist who consciously enriches his own personality—

A lover of wind and sun and falling rain
And a friend of trees
With a singing heart for the
Pride of noon,
And a tender heart for what
The twilight sees."

"With his culture, his love of nature, his love of his fellowmen, he must keep the dauntless courage, the joy in life which belongs to the spirit of youth."

The ability to tell a story well is an accomplishment to be desired by young and old—by mothers who would train their little ones in the most effective way, by teachers who would attractively present the gospel story to an indifferent world, by the young man or woman, who would possess a gift which will add greatly to his charm, and which will make him welcome in any group.

Note to Class Leaders: Have two members of class tell one Bible story each of about five minutes' length.

Discussion:

For the remainder of this period call to mind lovely stories—your favourites. What elements of beauty do they possess? Why are some more suitable for re-telling than others? Why are Van Dyke's stories easy to re-tell? Are O. Henry's? Why? Are Hawthorn's? Give an example. Which of the Greek Myths do you know? Do you know any Indian legends? Name Bible stories easy to tell.

What Is Truth ?

By Nephi Jensen

RECENTLY I spent a delightful Sunday evening with a friend of unusual culture, who, for fifty years was a prominent educator of our state. After he had taken me for a most pleasing reminiscent excursion back through his seventy-eight years of earth life, we drifted to the subject of religion.

His scepticism at once became very evident. He spoke of the Bible as mythical; and denounced the Doctrine and Covenants as a "fake." Frequently during the evening he professed profound respect for truth.

As I got up to leave I asked, "What is truth?"

"What is truth?" he echoed.

"Truth is knowledge of things as they are, as they were and as they are to come."

"Good, good, he exclaimed."

"Well, that is God's definition. It is found in the Doctrine and Covenants."

"It makes no difference. It is good enough for me," he rejoined, totally oblivious of the fact that he was admitting that the Doctrine and Covenants is no "fake."

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UNTO EVERY CREATURE

(Continued from page 598)

them of a judgment which is to come." All male members of the Church who are worthy are ordained to the Holy Priesthood when they arrive at the age of accountability, but they will not be set apart if they are not worthy. A person who holds the Priesthood is supposed to be a pillar in the Church, a defender of the faith, an exemplar, a man of righteousness, truth and soberness, a man of virtue and honour, and also a staunch and loyal citizen. "Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God and the doctrine of the Priesthood shall distil upon thy soul as the dews from heaven. The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee for ever and ever."—Doctrine and Covenants 121: 45-46. The Holy Priesthood is that authority which God has delegated unto man by which he may speak the will of God as if Angels were here to speak it themselves, by which men are empowered to bind on earth and it shall be bound in Heaven; therefore, it should be honoured and not treated lightly. "Therefore, all those who receive the Priesthood, receive this Oath and Covenant of my Father, which he cannot break, neither can it be moved; but whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world, nor in the world to come."—Doctrine and Covenants 84: 40-41.

London District Conference

THE London District Conference, held on Saturday and Sunday, August 23rd and 24th, was a fitting climax to the series of fine Conferences which have been held this year throughout the British Mission. Attended by representatives from the Birmingham, Welsh, Bristol, Nottingham, Newcastle, Sheffield and Manchester Districts, it was a grand success numerically and spiritually, and the enthusiastic singing of the hymns was a joy to all present.

The members arriving from other Districts were received at the Mission Office, on Saturday afternoon, and afterwards conducted to Hamilton Hall, Balham, where a fine programme was presented under the direction of the Mission M.I.A. Superintendent, Elder James P. Hill, and the committee.

This was prepared especially for the benefit of Canadian members of the Church serving with the Canadian Forces in this country. Unfortunately last minute army operations prevented their attendance in the numbers anticipated. Those that were able to come however expressed great satisfaction at being able to be with members of the Church on this splendid occasion.

About 120 members and friends gathered from 4.30 p.m. onwards to a tea-dance and the floor was filled with old and young in happy fraternity typical of all that M.I.A. stands for. After an interval for excellent refreshments (prepared in a way still not comprehended by the committee in charge, considering the war-time shortage of food,) a short concert was presented comprising songs by Mr. Lawrence King, "The Prince of Song," fine renderings of "Rustle of Spring" and "Prelude in C Sharp Minor" on the piano by Elder Melvin Dunn, and humourous and dramatic recitations by Brother Reginald Brown and Sister Madeline Hill. There followed a one act play, "Mushrooms Coming Up" acted by an all-Mission cast composed of members from five districts of the British Mission. Dancing followed to round off the occasion which closed on the happy note of several of the London Saints leaving with little groups of guests from distant parts who they were to accommodate for the night.

A special Priesthood meeting convened on Sunday morning at 9 o'clock, in the South London Chapel, President A. K. Anastasiou presiding and District President Wm. O. Chipping conducting. After the opening exercises the meeting was declared open for testimony bearing. About 25 of the brethren bore their testimonies, and a remarkable spirit was manifest and felt. 38 brethren were present at this meeting.

The first session of the Conference commenced at 11.0 a.m., and was conducted by District President Wm. O. Chipping. After the meeting had been opened, Elder James R. Cunningham, Mission Genealogical Supervisor, and Sister Hilda Woodford, presented a fine Genealogical programme in which several Brothers and Sisters participated by giving short talks on their ancestors. Elder Robert Hanna related experiences gained in the Cardston Temple. Then followed a pianoforte solo by Elder Melvin W. Dunn. Sister Violet G. Thomas, Mission Secretary, spoke of the theme of the Conference. President A. K. Anastasiou discussed Missionary Work, and called for full time and Home Missionaries. 140 members and friends were in attendance.

The congregation gathered at 2.30 p.m. for the afternoon session, also conducted by District President Wm. O. Chipping. After the opening hymn and prayer the General, Mission and District Authorities were presented for sustaining by President Wm. O. Chipping, who also gave a short report on the work accomplished in the London District. The favourite Latter-day Saint Hymn, "Oh, My Father," was sung by Sister Yvonne Anastasiou. Elder Melvin W. Dunn, "Millennial Star" Circulation Manager, spoke upon "Personal Responsibilities of Latter-day Saints," and was followed by Elder Alvin L. Gittins, who took for his subject "The Restoration of the Gospel." A soprano solo, "Turn me not away," was sung by Sister Alice Bickerstaff. Sister Effie May Betteridge, Mission Correspondence Secretary, spoke upon the Conference theme. Elder George H. Bailey, First Counsellor in the Mission Presidency, finally spoke upon "The Coming of the New Order." The session then divided into Priesthood and

Relief Society groups, presided over by President A. K. and Sister M. W. Anastasiou, respectively. The attendance at this session was 196.

At 6.0 p.m. the South London Chapel was filled to overflowing by the Saints and friends attending the Evening Session, which was conducted by District President Wm. O. Chipping. Elder Andre C. Anastasiou, Jnr., was the first speaker, dealing with the Conference theme. A sacred duet, "The Peace of God," was then sung by President and Sister Anastasiou. Elder James R. Cunningham, Second Counsellor in the Mission Presidency, followed, speaking upon "The Fulness of Times—Salvation for the Dead." Sister Marie W. Anastasiou, President of the British Mission Relief Society, reported upon the work in the British Mission. An original feature then followed, when all the brethren in the congregation arose and sang the impressive hymn "An Angel From On High." Mission President A. K. Anastasiou was the final speaker, addressing the Saints upon the subject of past Dispensations as compared with the Fulness of Times. District President William O. Chipping thanked all present for the help and co-operation they had given in contributing to the success of the Conference. Total attendance 205.

The arrangements for refreshments, both for Saturday evening and for the Conference, were ably carried out by the Relief Sisters under the direction of the London District Relief Society Supervisor, Sister Ann Bickerstaff.

E. M. B.

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PEACE AND SUCCESSFUL LIVING

(Continued from page 596)

day, is clearly demonstrable. Your own reflection will carry you far beyond any place to which in the limits of my space I have been able to take you.

GOSPEL MESSAGE MUST BE TAUGHT

Let me in closing refer again to the second phase of my theme, namely, that in the eternal conflict between right and wrong there can be no compromise. The Gospel message cannot change its principles to accommodate itself to the caprice of the hour. Among the great unchangeables are the truth that God lives; that Jesus Christ is His Son, the Messiah, the Saviour of the world; that He died, was buried and was raised from the dead; that man is a child of God, destined to immortality; that he is therefore a sacred being and that it is unalterably wrong to enslave him or to coerce the human spirit; that there is a mortal law by which man must, through disciplined self-control, govern himself which finds its faithful expression in the Ten Commandments as given by Moses and reiterated and reinforced by the Master, and which cannot be rejected without destroying the foundations of civilized life. These convictions are the essential conditions to the incorporation of the principles of the Gospel message into the lives of men by which alone may be satisfied the hunger of the world for tranquility and peace. These truths the Church can never cease to teach.

It is for you leaders to see that they are taught.

DISTRICT ACTIVITIES

Birmingham

The following changes took place in Branch and Auxiliary organisation offices in the Sparkbrook Branch recently: Brother Arthur J. Fisher was released from the position of First Counsellor in the Branch Presidency (owing to a call to the Mission Field), and Brother E. John S. Jones was sustained in his stead. Brother John R. McRae was appointed to be Assistant Branch Clerk. Brother William J. Dyson was released from the position of Sunday School Superintendent, the duties pertaining to which he had faithfully performed for nine years. Officers released with him were Brother Roger Megeny, First Assistant Superintendent; Brother Roland Collins, Second Assistant; Chorister Brother Philip Craig; Organist Sister Doris Webb; and Secretary Brother W. Harry Dyson. New Officers sustained were Brother Samuel W. Dyson as Superintendent and Brother Derick Craig as Secretary. Brothers W. Harry Dyson and Roland Collins were released from the positions of First and Second Counsellors in the Y.M. M.I.A., respectively. Both these brethren are in the Mission Field.

A social was held in honour of Brother Arthur Fisher departing for the Mission Field. Lady Missionaries Sisters Molly Smith and Emma Wynn, labouring in the Birmingham District, conducted the occasion. High tributes were paid to Brother Arthur Fisher for his faithful services in Branch and District by Branch President Frederick Webb and District President Norman Dunn. Refreshments were provided by the Sisters of the Branch and members and friends of both the Handsworth and Sparkbrook Branches enjoyed an excellent evening.

Sheffield

A social was held in the Doncaster Branch Hall on Saturday, September 6th, under the supervision of Sister Muriel I'anson Holton. About 60 people attended and the proceeds, which were in aid of the Branch Building Fund, amounted to £2:3:0. The Doncaster Branch is now less than £7 from its set goal of reaching £100. This has been accomplished in the three years since the inauguration of the fund, and the members are quite confident of achieving their aim soon. Several numbers were rendered by the Doncaster and Rawmarsh Branch Choruses.

On Sunday, September 7th, Elder Frank Smith was set apart as Supervising Home Missionary of the Doncaster Branch by Elder George H. Bailey of the Mission Presidency. Sister Muriel I'anson Holton was set apart as First Counsellor in the Branch Relief Society by Elder Bailey.

Leeds

A farewell social was held in the Leeds Branch Hall on Thursday, September 4th, in honour of Sister Florence Butterfield, who has joined the A.T.S. A meat and potato pie supper was served by the Sisters of the Branch, after which games and community singing was enjoyed by all. Sister Butterfield was presented with two books as a token of esteem by the members of the Branch. 40 people attended.

Brother Leslie Camm gave a farewell speech prior to his going abroad to serve with H.M.F. on active service. He received a blessing from the Elders of the Branch.

Liverpool

Sister Louise Taylor, going into the Mission Field for six months, was given a farewell social on Saturday, August 8th. A splendid time was enjoyed by many members and friends.

Brother Herbert Taylor was set apart as Second Counsellor in Accrington Branch Presidency by District President P. L. Cookman, on August 17th.

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. . . AND FINALLY A LITTLE HUMOUR

A lady once presented her maid, rarely "treated," with a ticket for a theatre in London and upon the occasion of her going sat up to await her return.

"Well, how did you like the play, Hilda?" she asked when she came in.

"Oh, it was splendid!" replied the girl, artlessly, "You should have heard a servant girl sauce her missus!"

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

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Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
L. D. S. Hall,
Over 9, Church St.

Airdrie:
L. D. S. Hall,
40, Hallcraig Street.

Aldershot:
19, Edward Street.

Barnsley:
Arcade Buildings.

Batley:
L. D. S. Hall,
Well Lane.

Belfast:
122, North Street

Birmingham:
L. D. S. Chapel,
23, Booth Street,
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook

Bradford:
L. D. S. Chapel,
Woodlands Street,
off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall,
Zion Road,
off Clarence Road.

20, Northfield Ave.
Hanham.

Burnley:
L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel,
15, Broad Street.

Clayton:
L.D.S. Hall,
Gordon Street.

Derby:
Unity Hall.

Doncaster:
L. D. S. Hall,
Trafford Street.

Dublin:
L. D. S. Hall.
8, Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall.
4b, Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
Masonic Hall.
South Side,
30, Abbotsford Pl..C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Thrift Hall,
Pasture Street.

Guisborough:
L. D. S. Hall,
back of 13, Church St.

Halifax:
13, Byron Street,
Hansen Lane.

Hucknall:
Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd., N.16.

Ravenslea Chapel,
149, Nightingale Lane,
S.W.12.

57, King Alfred's Ave.,
Catford.

58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road,
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
off Linthorpe Road.

Nelson:
L. D. S. Hall,
10, Hibson Road.

Northampton:
L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8. Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
Enquire at:—
Pres. Thos. Harris,
19, Cranborne Avenue,
Lipson, Plymouth.

Pontllanfraith:
Enquire:
81, Brynteg Street.

Preston, Lancs.:
L. D. S. Hall,
44, Avenham Street,
off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff Street.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
L. D. S. Hall,
100, Main Street.

South Shields:
L. D. S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
nr. L.M.S. Station,
Wolverhampton.

St. Albans:
49, Spencer Street

Stroud:
Harley Wood,
Nailsworth.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Varteg:
Memorial Hall.

West Hartlepool:
L. D. S. Chapel,
15, Osborn Road.

Wigan:
6. Standishgate.

The Articles Of Faith

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's trangression.

3. We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4. We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon the American continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.

11. We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honouring, and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

—Joseph Smith.

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